1: Nimuendaju E-5 (1929-1936) 1946 SOS Timbira SOS

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moieties; or that their office dates back to a time when these two types of dual division coincided.

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Exit from the age class.—When retiring, the kukrų'tkama, men about fifty years old, whose cycle was completed in about 1903, had dwindled to a membership of eight. Their leaders, as well as the deputy instructor, had long been dead, and the class as a unit played only a subordinate social part: meetings were rare and hardly ever fully attended in the proper site of the plaza; and there was little participation in log races. On the other hand, some of them who enjoyed a certain prestige almost regularly appeared in the council. Nevertheless they had by no means forgotten their kukrų'tkama affiliation.

When the pepyé festival of 1932 closed the initiation of the põhjtíkama, the boys (kra'tę́'kama) entering on the northeast side of the plaza, the kukrų'tkama yielded their place to the advancing kaprąnpotíkama. Ten days after the festival all the survivors once more assembled in decorative paint and grass costume in order to run their last log race, in which eastern and western age classes were pitted against each other. Subsequently they did not appear jointly except in the council, with the numerically insignificant survivors of two older classes.

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Economic role.—Compared with their socioceremonial and sportive importance, the economic activities of the age classes are quite subordinate. No class as such owns any property; even the place of assembly into which the vų'tę"s house is transformed belongs exclusively to her mother. At the opening of a vų'tę' season the members of a class must humbly ask for this woman's permission before starting their performances there. However, there are two occasions on which the classes engage in economic labors, though not in systematic fashion.

In the first place, they build houses for persons otherwise engaged in matters of public concern. Thus, the two junior classes erected the dwelling of a woman whose husband was a tribal delegate in the state capital. Further, even without such compelling motive the class will help a fellow member put up his house. In 1935 I witnessed the hurried erection of a house by the põhjtíkama, whose deputy instructor's wife was looking forward to her delivery in the near future.

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Secondly, age classes assist in harvesting. Since farming is growing in importance every year, the classes play an ever larger part at crop gathering, especially at the anciently nonexistent rice harvest. For meteorological reasons it is essential to harvest this crop as expeditiously as possible; though the prospective beneficiary cannot afford to abandon his crop at this time, he is often expected to attend the commencement of a major festival in the village. For several years it has been customary not to begin the great celebrations before the garnering of the rice, and to obviate delay for the whole settlement, the age classes then help those who are behind schedule. Whoever requires such aid appeals to the councilors to send him the junior age class of his own class moiety. The council decides as to the possibility of such assistance, for the class may already have been requisitioned for other tasks, and communicates the decision to two class leaders. In case of an affirmative reply the young men as a body appear at the appropriate site, for occasional dances accompanied by a number of girls of their own age. Rarely does the class receive any remuneration, consisting in that case of a small share of the crop, which the leaders subsequently arrange to have prepared for all members. As a rule the beneficiary merely feeds her assistants, who, to be sure, by no means overexert themselves, dawdling to such an extent that I was sometimes puzzled to know whether their collaboration was worth while. However, toward the end of the rice harvest they are constantly occupied.

[461]